

# The Christian Herald.

VOL. VIII.

SATURDAY, FEBRUARY 16, 1822.

No. XIX.

## Miscellany.

### HINTS ON REVIVALS OF RELIGION.

*To the Editor of the Christian Herald.*

SIR,—In the Christian Herald, a few months since, I read with pleasure some observations, dated on the “banks of the Hudson,” on the importance of private Christians exerting themselves to promote the prosperity of the Redeemer’s kingdom. This subject is one which has engaged the attention of the Christian community, to a considerable extent, in that part of the country where I reside: and although at first it was somewhat difficult to overcome prejudices in the minds of even good people, yet so great have been the blessings consequent upon the labours of the brethren of many of our churches, that even prejudice itself has ceased its opposition and is silent. Could a plain statement of the situation of those churches where revivals of religion have existed, and the dealings of God with the churches, be laid before the public, specifying the means by which they were roused to effort and to prayer, it might be expected that in those parts of the United States where they have not been visited with these times of refreshing from the presence of the Lord, where they have only heard the sound thereof at a distance, that Christians would be stimulated to labour and to pray in a similar manner, and that similar blessings would be given. It is to be feared that this statement will not be made, except in a few solitary instances; or that so many circumstances will be crowded together, and related in a manner so general, that the effect produced will be faint, and the narration soon forgotten.

It has appeared to me, Mr. Editor, that we are not warranted by the Bible, in believing that the latter-day glory will be ushered in by miraculous displays of Almighty power, but that we are to look to the members of the Christian church, including their ministers, as the instruments by which this immense change is to be effected in the moral world. And are not these means, with the blessing of Heaven, sufficient to evangelize the whole family of Adam? What may not be accomplished by the *truth* contained in “the word of God,” which is “the sword of the Spirit,” when distributed by the arm of Christian energy, explained and enforced by the heart of brotherly love, and accompanied by the prayer of faith? “Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone thereof with shoutings, crying grace, grace unto it.”

My object in this communication, is to give a very brief account of a revival of religion, which has taken place within a short period ; and if I can persuade those who may read this article, that one Christian may do vast good by persevering labour and humble prayer, when attended with the divine blessing, I hope they will be induced to go and do likewise.

It is about eight months, since a christian brother removed from New-Haven to a town within two days journey. He found a church of Christ, and a minister, in the place which he had fixed upon as a future residence, but they were asleep ; the wise and the foolish virgins slumbered together, and they had slumbered for many years. He immediately began by conference and prayer meetings, and by conversation, to arouse those about him to a sense of duty and a sense of danger. What success has attended his labours, and those of Christians in the place after they awaked, I leave you to judge. The facts I give you as they are stated in a letter lately received. "Every moment is precious with us, yet I cannot delay any longer of informing you of our interesting situation ; but I must be concise. God is displaying his mighty power in the midst of us : the prayers that have been offered for us are answered. More than twenty are this moment indulging a hope of pardon through a bleeding Saviour. We have had two anxious meetings ; at one, twenty-seven attended ; at the other, twenty-four ; and all appear more or less impressed with the importance of attending immediately to the concerns of their souls. At a conference meeting the other evening, four hundred attended ; and many, probably two hundred, went away because they could not get in ; and the evening after, we had full as many, if not more. Indeed there was not a vacant seat, nor a place to stand." C.

*Banks of the Connecticut, January, 1822.*

---

*For the Christian Herald.*

## TWO SCENES IN VIRGINIA.

On a lovely morning toward the close of spring, I found myself in a very beautiful part of the Great Valley of Virginia. Spurred onward by impatience, I beheld the sun rising in splendour and changing the blue tints on the tops of the lofty Alleghany mountains into streaks of purest gold, and nature seemed to smile in the freshness of beauty. A ride of about fifteen miles, and a pleasant woodland ramble of about two, brought myself and companion to the great *Natural Bridge*.

Although I had been anxiously looking forward to this time, and my mind had been considerably excited by expectation, yet I was not altogether prepared for this visit. This great work of nature is considered by many as the second great curiosity in our country, Niagara falls being the first. I do not expect to convey a very correct idea of this bridge, for no description can do this.

The Natural Bridge is entirely the work of God. It is of solid limestone, and connects two huge mountains together by a most beautiful arch, over which there is a great wagon road. Its length from one mountain to the other is nearly 80 feet, its width about 35, its thickness 45, and its perpendicular height over the water is not far from 220 feet.

A few bushes grow on its top, by which the traveller may hold himself as he looks over. On each side of the stream, and near the bridge, are rocks projecting ten or fifteen feet over the water, and from 200 to 300 feet from its surface, all of limestone. The visiter cannot give so good a description of this bridge as he can of his feelings at the time. He softly creeps out on a shaggy projecting rock, and looking down a chasm of from 40 to 60 feet wide, he sees, nearly 300 feet below, a wild stream foaming and dashing against the rocks beneath, as if terrified at the rocks above. This stream is called Cedar Creek. The visiter here sees trees under the arch, whose height is 70 feet; and yet to look down upon them, they appear like small bushes of perhaps two or three feet in height. I saw several birds fly under the arch, and they looked like insects. I threw down a stone, and counted 34 before it reached the water. All hear of heights and of depths, but they here *see* what is high, and they tremble, and *feel* it to be deep. The awful rocks present their everlasting butments, the water murmurs and foams far below, and the two mountains rear their proud heads on each side, separated by a channel of sublimity. Those who view the sun, the moon, and the stars, and allow that none but *God* could make them, will here be impressed that none but an *Almighty* God could build a bridge like this.

The view of the bridge from below, is as pleasing as the top view is awful. The arch from beneath would seem to be about two feet in thickness. Some idea of the distance from the top to the bottom may be formed, from the fact, that as I stood on the bridge and my companion beneath, neither of us could speak with sufficient loudness to be heard by the other. A man from either view does not appear more than four or five inches in height.

As we stood under this beautiful arch, we saw the place where visitors have often taken the pains to engrave their names upon the rock. Here Washington climbed up 25 feet and carved his own name, where it still remains. Some, wishing to immortalize their names, have engraven them deep and large, while others have tried to climb up and insert them high in this book of fame.

A few years since, a young man, being ambitious to place his name above all others, came very near losing his life in the attempt. After much fatigue he climbed up as high as possible, but found that the person who had before occupied his place was taller than himself, and consequently had placed his name above his reach. But he was not thus to be discouraged. He opens a large jack-knife, and in the soft lime-stone, began to cut places for his hands and feet. With much patience and industry he worked his way upwards, and succeeded in carving his name higher than the most ambitious had done before him. He could now triumph, but his triumph was short, for he was placed in such a situation that it was impossible to descend, unless he fell upon the ragged rocks beneath him. There was no house near, from whence his companions could get assistance. He could not long remain in that condition, and, what was worse, his friends were too much frightened to do any thing for his relief. They looked upon him as already dead, expecting every moment to see him precipitated upon the rocks below and dashed to pieces. Not so with himself. He determined to ascend. Accordingly he plies himself with his knife, cutting places for his hands and feet, and gradually ascended with incredible labour. He exerts his



every muscle. His life was at stake, and all the terrors of death rose before him. He dared not to look downwards, lest his head should become dizzy; and perhaps on this circumstance his life depended. His companions stood at the top of the rock exhorting and encouraging him. His strength was almost exhausted; but a bare possibility of saving his life still remained, and hope, the last friend of the distressed, had not yet forsaken him. His course upwards was rather obliquely than perpendicularly. His most critical moment had now arrived. He had ascended considerably more than 200 feet, and had still further to rise, when he felt himself fast growing weak. He thought of his friends and all his earthly joys, and he could not leave them. He thought of the grave, and dared not meet it. He now made his last effort, and succeeded. He had cut his way not far from 250 feet from the water, in a course almost perpendicular; and in a little less than two hours, his anxious companions reached him a pole from the top and drew him up. They received him with shouts of joy; but he himself was completely exhausted. He immediately fainted away on reaching the spot, and it was some time before he could be recovered!

It was interesting to see the path up these awful rocks, and to follow in imagination this bold youth as he thus saved his life. His name stands far above all the rest, a monument of hardihood, of rashness, and of folly.

We staid around this seat of grandeur about four hours; but from my own feelings I should not have supposed it over half an hour. There is a little cottage near, lately built; here we were desired to write our names as visitors of the bridge, in a large book kept for this purpose. Two large volumes were nearly filled in this manner already. Having immortalized our names by enrolling them in this book, we slowly and silently returned to our horses, wondering at this great work of nature; and we could not but be filled with astonishment at the amazing power of Him, who can clothe himself in wonder and terror, or throw around his works a mantle of sublimity.

About three days ride from the Natural Bridge brought us to a little place called Port Republic, about twenty miles from the town of Staunton. Here we prepared ourselves to visit another curiosity. The shower was now over, which had wet us to the skin—the sun was pouring down his most scorching rays—the heavy thunder had gone by; we threw around our delighted eyes, and beheld near us the lofty Alleghany rearing his shaggy head. The south branch of the Shenandoah River, with its banks covered with beautiful trees, was murmuring at our feet—a lovely plain stretched below us as far as the eye could reach; and we, with our guide, were now standing about half way up a hill about 200 feet high, and so steep that a biscuit may be thrown from its top into the river at its foot—we were standing at the mouth of *WARE'S CAVE*. This cavern derives its name from *Barnet Ware*, who discovered it in the year 1804. It is situated near *Madison's Cave*, so celebrated, though the latter cannot be compared with the former. It would seem as if in this mountain nature had strewed her beauties with a hand so prodigal, that it creates not only pleasure, but astonishment also.

There were three of us, besides our guide, with lighted torches, and our loins girded, now ready to descend into the cave. We took our



lights in our left hands, and entered. The mouth was so small that we could descend only by creeping, one after another. A descent of almost twenty yards, brought us into the first room. The cave was exceedingly cold, dark, and silent, like the chambers of death. In this manner we proceeded, now descending thirty or forty feet—now ascending as high—now creeping on our hands and knees, and now walking in large rooms—the habitations of solitude. The mountain seems to be composed almost wholly of limestone, and by this means the cave is lined throughout with the most beautiful incrustations and stalactites of carbonated lime, which are formed by the continual dripping of the water. These stalactites are of various and elegant shapes and colours, often bearing a striking resemblance to animated nature. At one place we saw over our heads, what appeared to be a *water-fall*, of the most delightful kind. Nor could the imagination be easily persuaded that this was not in reality a water-fall; you could see the water dashing and boiling down—see its white spray and foam, &c.—but it was all solid carbonated limestone. Thus we passed onward in this world of solitude—now stopping to admire the beauties of a single stalactite—now wondering at the magnificence of a large room—now creeping through narrow passages, hardly wide enough to admit the body of a man, and now walking in superb galleries, until we came to the largest room, called *Washington-Hall*. This is certainly the most elegant room I ever saw. It is about 270 feet in length, about 35 in width, and from between 30 and 40 feet high. The roof and sides are very beautifully adorned by the tinsels which nature has bestowed in the greatest profusion, and which sparkle like the diamond while surveyed by the light of torches. The floor is flat, and smooth, and solid. I was foremost of our little party in entering this room, and was not a little startled on approaching the centre, and by my small light seeing a figure, as it were, rising up before me out of the solid rock. It was not far from seven feet high, and corresponded in every respect to the common idea of a ghost. It was very white, and resembled a tall man clothed in a shroud. I went up to it sideways, though I could not really expect to meet a ghost in a place like this. On examination, I found it was a very beautiful piece of the carbonate of lime, very transparent, and very much in the shape of a man. This is called *Washington's Statue*—as if nature would do that for this hero, which his delivered country has not done—rear a statue to his memory!

Here an accident happened which might have been serious. One of our party had purposely extinguished his light, lest we should not have enough to last. My companion accidentally put out his light, and in sport came and blew out mine. We were now about sixteen hundred feet from daylight, with but one feeble light, which the falling water might in a moment have extinguished. Add to this, that the person who held this light was at some distance viewing some falling water. "*Conticuere omnes, intentique ora tenebant.*" We, however, once more lighted our torches; but had we not been able to do so, we might at our leisure, have contemplated the gloominess of the cavern, for no one would have come to us till the next day. In one room we found an excellent spring of water, which boiled up, slaked our thirst, sunk again into the mountain, and was seen no more. In another room was a noble pillar, called the *Tower of Babel*. It is composed entirely of the

stalactites of lime, or, as the appearance would seem to suggest, of petrified water. It is about 30 feet in diameter, and a little more than 90 in circumference, and not far from 30 feet high. It would appear as if there must be many millions of stalactites in this one pillar.

Thus we wandered in this world within a world, till we had visited *twelve* very beautiful rooms, and as many creeping places, and had now arrived at the end—a distance from our entrance of between twenty-four and twenty-five hundred feet; or, what is about its equal, *half a mile* from the mouth. We here found ourselves exceedingly fatigued; but our torches forbade us to tarry, and we once more turned our lingering steps towards the common world. When arrived once more at Washington-Hall, one of our company three times discharged a pistol, whose report was truly deafening. It was as loud as any cannon I ever heard, and as its sound reverberated and echoed through one room after another till it died away in distance, it seemed like moanings of spirits. We continued our wandering steps till we arrived once more at daylight, having been nearly three hours in the cavern. We were much fatigued, covered with dirt, and a cold sweat; yet we regretted to leave it. From the further end of the cave I gathered some handsome stalactites, which I put into my portmanteau and preserved as mementos of that day's visit.

In comparing the Natural Bridge and the Cave together as objects of curiosity, we find the comparison difficult. Many consider the *Bridge* as the greatest curiosity; but I think the *Cavern* is. In looking at the bridge we are filled with awe; at the cavern with delight. At the bridge we have several views that are awful; at the cave hundreds that are pleasing. At the bridge you stand, and look, and feel, like a standing pillar of astonishment; at the cave awfulness is lost in beauty, and grandeur is dressed in a thousand captivating forms. At the bridge you feel yourself to be *looking* into another world; at the cave you find yourself already *arrived* there. The one presents us a God who is very "wonderful in working;" the other exhibits the same power, but with it is mingled loveliness in a thousand forms. In each is vastness. Greatness constitutes the whole of one; but the other is elegant, as well as great. They are both certainly very great curiosities. Of each we must retain lively impressions; and to witness such displays of the Creator's power, must ever be considered as happy moments of our lives. While viewing scenes like these, we must ever exalt the energy of creating power, and shrink under the thoughts of our own insignificance. These works of nature are admirably well calculated to impress us deeply with a sense of the mighty power of God, who can separate two mountains by a channel of awfulness, or fill the bowels of a huge mountain with beauties, that man, with all the aid of art, can only admire, but never imitate.

PERVAGUS.

---

## NEW SCHOOL GEOGRAPHY.

To the Editor of the *Christian Herald*.

SIR—Observing in the *Religious Intelligencer* of January 5, a critical notice of the "Rudiments of Geography on a new Plan," by Mr.

Woodbridge, of Hartford, and Mrs. Willard, of Troy, I thought, perhaps, a few remarks on the subject might be esteemed admissible in your useful work.

I was much pleased with the *originality* of the plan, as the introduction of pictures into works of instruction appears entirely new, and undoubtedly will make their subjects more easily remembered by children.

I enjoyed the privilege of being under the tuition of Mr. Woodbridge's excellent father for a year, during which time the faculties of my mind were more rapidly developed than at any other period. I ascribe it entirely to the somewhat peculiar method of impressing moral truth upon the youthful mind—the happy faculty possessed by the instructor of interesting the attention when he wished to excite to the practice of any particular virtue, by relating a *story* illustrating the *effect* of that virtue; or, if speaking of a fault that he wished his young pupils to avoid, he took the same course; by which a *picture* was formed in the mind, which the ideas of association would frequently enable it to recall in after life, thus becoming not only beneficial to the memory, but also to the *heart*.

To apply these remarks.—How can an inquisitive child take up this Geography and look at the pictures of *heathenish superstition*, without wishing to be more fully informed respecting them than he can be by merely reading his book? *This* information his friends *can*, or *ought* to be qualified to give him; and how can he hear without *feeling*? and and how can he *feel* without acting? and how can he *act* without *exciting* those around him?—or, in other words, will not a knowledge of the misery of the Heathen prompt him to attempt *something*, if but little is in his power, for their relief; and will not *older* persons become ashamed of *their indifference*, and be animated to exertion, when viewing the simple efforts of a child.

This is looking far forward, perhaps you may say; it is so, but my excuse *is*, that I love to anticipate good, when I have any reasonable ground for so doing, and I really rejoice in the success of those whose lives are devoted to this benevolent object.

Mrs. Willard's preface is well written and judicious. Mr. Woodbridge remarks in his, that "no apology will be necessary for introducing *missionary stations* on the maps, to that large and respectable portion of the community who feel an interest in the efforts now making to impart our knowledge and religion to Pagan nations; and the important influence they have had within a few years, renders some account of their progress *necessary* to the completeness of a geographical work.

"It has been the author's aim throughout this work, not only to avoid every thing which would excite a blush, or have an evil tendency, but to lose *no* opportunity of calling the attention of pupils to the inestimable value of that system of morality and religion revealed to us in the Scriptures." I have but one motive in writing: it is to recommend the work, through the medium of your paper, to the candid attention of christian instructors.

CAROLUS.



*For the Christian Herald.*

## PRACTICAL EDUCATION.—No. II.

## THE DIVING BOY.

FORTUNATUS, in his childhood, was not only addicted to lying,\* but to running away for play with idle and wicked children, to the great grief of his parents, especially his mother.†

In this way he contracted many vicious habits, and made rapid strides in the road to ruin. His mother, often, in the most feeling manner, pointed out to him his *sin* and *danger*; but he was deaf to her admonitions: *His heart was fully set in him to do evil.* She therefore occasionally chastised him. This produced a momentary effect. While he felt the smart of the rod, he professed to be very humble, and readily promised to do better, but still grew worse and worse. Whenever temptation came, he yielded. He often stole away; but always framed some very plausible excuse to give his mother. At length her patience was exhausted, and her solicitude for the welfare of her son greatly increased. She therefore told him, and with an unusual emphasis, that if he ever went away again, without permission, she would punish him with much greater severity than she had ever done. *Her black eyes sparkled, when she spake, like balls of fire!* He trembled! He well knew that his mother would not tell a lie! and, therefore, without hesitancy, promised to do so no more.

For some time he kept his word, and conducted very orderly. His mother was greatly pleased. She often told him that the most sure way to make a good man, was to be a good boy; and she would add, "God loves good children, and will, for Christ's sake, bless and save them."

Fortunatus, while his mother was talking, thought he would be good; but he was *weak* and *wicked*; and his promises were soon forgotten. No great length of time had elapsed when a company of boys came along by his father's house, going to bathe in a neighbouring mill-pond. They invited him to go, and he readily consented. But he did not like to ask his mother for permission, though she was naturally indulgent. He knew she did not like the character of the boys. They were wont to use a great deal of filthy and profane language—were noted for being ungoverned, and for disregarding the holy Sabbath. He, therefore, hesitatingly excused himself, by saying, his mother would not like it, and would whip him; for he recollected her solemn promise. The boys urged him to go, and added, "she need never know it—we shall be gone but a little while." Upon this suggestion, he consented. They then all stepped quickly, and in a few moments were at the pond. Their clothes were instantly off, and in they went, as thoughtlessly as ducks.

Fortunatus knew little of swimming; but in diving he thought himself equal to any of the company. He eagerly ascended with the rest of the boys, a noted rock, to dive across a deep hole in the pond. If due care were taken, that might easily be done, and the person rise in *shallow water*, where there was a sandy bottom.

\* See the preceding number, p. 545.

† His father was often from home, being engaged in mercantile business.

After all the boys had sported in this way for some time, Fortunatus made a misstep, as he was plunging into the water. Therefore when he arose, he fell short of what he had done before. He found no bottom ! He saw his danger, and in his surprise *strangled and sunk !* He arose, strangled and sunk again ! He arose exhausted, and was just ready to sink a third time, when one of the boys saw his danger, caught him, and drew him to the shore, totally senseless !

The first knowledge that Fortunatus had, his companions were leading him home to his mother. He immediately recollected her solemn threatening, and saw that he had got himself into trouble. The reflection was more than he could sustain ; and probably he would have fallen, if his companions had not supported him by each arm. He then wished he had staid at home ; but in the midst of his distress the thought struck him, that as he was an *only son*, his mother would be so overjoyed that his life was spared, she would not punish him. He immediately felt better, and his strength in some good measure returned.

When they reached home, his companions led the way into the house, and told their story in the most moving manner to his mother. She felt sensibly, and very kindly thanked the boys for their friendly attentions.

They had no sooner withdrawn, than the mother said to Fortunatus, with a very solemn voice, " son, do you remember that I told you, you must not go away without permission ?" With a weak and trembling voice, he answered, "*yes, ma'am !*" She added, " do you remember what I promised if you did ?" "*Yes, ma'am !*" You shall then find me as good as my word. You have not only disobeyed me, but offended God ; and it is of His mere mercy that your life has not been taken away. I bless His holy name ; but as he has said, *a rod is for the back of him that is void of understanding*, I must execute my threatening. The words were no sooner out of her mouth than the rod came, *stripe upon stripe*. They were in quick succession. She evidently meant to be fully up to her engagement. The rod was of just a suitable size to sting well, without doing any essential injury.

Fortunatus cried most bitterly, and promised to do better. Fear, for some time, made him cautious about violating the laws of his mother ; but he was in heart a wicked boy still. *He forgot the works and wonders God had showed, and refused to walk in his law.* He did not seem to realize that *God is angry with the wicked every day.* *As sentence against an evil work was not executed speedily, therefore his heart was set in him to do evil.*

The mother was long tried, but not discouraged. She watched her son with great diligence, admonished and chastised him as occasion required, and steadily looked to God for His blessing upon her endeavours to form him for usefulness on earth, and happiness in heaven.

She carefully taught him to read the *Holy Scriptures*. She told him they were *the word of God*—the rule of faith and manners, and that by them parents, their children, and all men, were to be judged. She had not so many good little books to aid her in giving instruction to her son, and her other children, as mothers now have ; besides the Bible, her books of instruction were almost wholly confined to the Westminster Catechism, and the other useful things contained in the primer and spelling-book ; but of these she made the best use she could.

Fortunatus had so much good instruction, that when he *thought at all*, on serious things, he was always afraid of *death and judgment*. As he advanced in years his conscience was disturbed. The Spirit of God made him feel that he was awfully guilty ! He saw that he had not only broken the laws of God, and of his parents, but that he had a bad heart ; that he was a poor, sinful, polluted creature, and in the utmost danger of perishing for ever ! With deep solicitude he cried out, "*What shall I do to be saved ? God be merciful to me a sinner.*"

The holy Scriptures, which he had been taught to read from his childhood, though he had read them in a very thoughtless manner, appeared to contain *the words of eternal life*. He saw that they opened a door of hope to the *ill-deserving*, to the *penitent believing sinner*, and that Jesus Christ is the *way*, the *truth*, and the *life*. He heard Him cry from the mercy seat, *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.*

He humbly hoped that he accepted the offer. In many things, evidently, he became a *new creature* ; *old things were done away, and all things became new !* He was no longer "the foolish son" who was "the heaviness of his mother;" but the solace of both his parents in their declining years. He loved and honoured them. After their sun had long set, he remembered them, and mourned their absence. It always gave him great sorrow to think of the pain his disobedience caused them when a little boy ; especially his kind and faithful mother. Whenever he saw children disobedient to parents, he thought much of their sin and danger. He wished they would all learn this text by heart : *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it.*

Whenever he saw parents, who, from a false tenderness to their children, suffered them to violate their laws, especially the laws of God, he used to pity them, and to repeat the following divine aphorisms : *He that spareth his rod, hateth his son. The rod is for the back of fools. Withhold not correction from the child ; for if thou beatest him with a rod he shall not die. Chasten thy son while there is hope, and let not thy soul spare for his crying.*

#### Reflections.

1. Parents, as the natural guardians of their children, ought to watch them with great care ; christian parents have solemnly bound themselves to do it ; and whenever they threaten to punish, in case of disobedience, they must learn to keep their own word, if they would hope to maintain any proper government.

2. If it is of importance for parents when they *threaten to keep their word*, they ought to be cautious about *threatening*. They should invariably be guided by sound reason, and the word of God. They should threaten nothing, but what they ought to do, in view of *death, judgment, and eternity*. Nothing should be threatened in a passion—nothing, merely because the parent has power and can punish, but because the law of God, and the principles of eternal right require it. The prohibitions should be such, that if it were possible for parents and



children to change places, it would be proper for the children to impose on their parents.

3. If parents would only maintain uniformity of conduct, in restraining, instructing, reproofing, and correcting their children, they would have reason to hope, that however long they might be tried, the divine blessing would eventually crown their labours with success.

Children may discover awful depravity, and show that they are led captive by Satan at his will ; but still their state is not hopeless, so long as the day and means of grace are continued.

It is infinitely easy for God, by the influences of His Spirit, to renew their hearts, and cause them to act in a rational, dignified, and christian manner ; and not only to be anxious for their own salvation, but ardently desirous that the religion of the cross may be handed down from generation to generation till the Lord shall come.

SENEX.

---

### THE INDIAN CHIEFS.

*From the London Youth's Magazine, December, 1821.*

THE writer of this was present at a dinner given by General Knox, to a number of Indians, in the year 1789, at New-York ; they had come to the president on a mission from their nations. The house was in Broadway. A little before dinner, two or three of the Sachems, with their chief or principal man, went into the balcony at the front of the house, the drawing room being up stairs. From this, they had a view of the city, the harbour and Long Island. After remaining there a short time, they returned into a room apparently dejected, but the chief more than the rest. General Knox took notice of it, and said to him, "Brother ! what has happened to you?—You look sorry ; is there any thing to distress you?" He answered, "I'll tell you, brother ; I have been looking at your beautiful city, the great water, your fine country, and see how you all are. But then, I could not help thinking, that this fine country, and this great water, were once ours. Our ancestors lived here, they enjoyed it as their own place, it was the gift of the Great Spirit to them and their children. At last the white people came here in a great canoe—they asked only to let them tie it to a tree, lest the waters should carry it away ; we consented—they then said some of their people were sick, and asked permission to land, and put them under the shades of the trees. The ice then came, and they could not go away—they then begged for a piece of land to build wigwams for the winter ; we granted it to them—they then asked for some corn to keep them from starving ; we kindly furnished it them—they promised to go away when the ice was gone—when this happened, we told them to go away with their big canoe ; but they pointed to their big guns round their wigwams, and said they would stay there, and we could not make them go away ; afterwards more came—they brought spiritous and intoxicating liquors with them, of which the Indians became very fond—they persuaded us to sell them some land. Finally, they drove us back, from time to time, into the wilderness, far from the water, and fish, and oysters: they have destroyed the game ; our people have wasted

away, and now we live miserable and wretched ; while you are enjoying our fine and beautiful country. This makes me sorry, brother ! and I cannot help it." J. C.

---

### USEFUL HINT.

*To the Editor of the Christian Herald.*

SIR—For some months past I have been a constant reader of your work, and have become satisfied, though formerly of a different opinion, that the plan of it is particularly well calculated to render it useful. I refer to the variety of matter with which, in regular order, your pages are occupied, and by means of which I am persuaded the work is fitted to produce more salutary and abiding effects upon the hearts and lives of its readers, than if it were wholly taken up with religious intelligence. It were well, undoubtedly, if all your readers were made acquainted with every item of religious intelligence that issues from the press ; but along with these results of action and records of Divine mercy, it is desirable they should be instructed in those principles and obligations, from which prayer and exertion, on their part, must proceed. Biographical sketches, and didactic essays, give room for enforcing, on one page, those principles and obligations, the proper fruits of which are related on the next.

Permit me to suggest whether you might not render the Herald still more widely useful, by a summary review, or short character of the various new publications that are of a nature to merit such notice ? I will not attempt to particularize the advantages of this course, but I cannot help thinking it would be highly beneficial to a large class of readers, who neglect some books which they ought to read, and cannot be justified for buying at a venture, whatever is offered, but need the help of a candid and discriminating judgment to assist their selection.\*

Your obedient servant, &c.

L. E.

---

### Intelligence.

SINCE our last number was issued we have received our regular files of English, Irish, and Scotch publications as late as the first of January, from which, and those for December, we shall select a variety of interesting intelligence relative to the progress of the Gospel in various parts of the world. We find the quantity of matter, of this kind, increasing so much upon our hands, that in order to continue a connected history of the operations of the principal institutions engaged in spreading the light of Divine Truth, we must still more abridge the accounts of their proceedings.

From *Otaheite* and the neighbouring islands, from New South Wales, and from Madagascar, we have most encouraging information ; while from Africa, India, Russia, and Greenland, the accounts are not less in-

\* See answers to correspondents in this number.

teresting ; and the Christian's hope is cheered by the success which attends the missions among our red brethren at the North and West. This intelligence will be found in this, and succeeding numbers, in its proper place, beginning as usual with

#### ENGLAND.—BIBLE SOCIETIES.

The Cambridge Auxiliary Bible Society held their 10th annual meeting in November last.

The committee state, in their excellent report, that during the year they have remitted to the Parent Society 3,556 dollars, making, with former remittances, a total of 29,022 dollars.

They have put into circulation in the last year, 653 Bibles and 486 Testaments, which, added to former distributions since 1811, amount to 13,638 Bibles and Testaments.

Having intimated in our last number that we should farther notice the operations of Bible associations, we cannot more forcibly recommend them than by quoting the following extract :

The object [of Bible Associations being primarily to supply the spiritual wants of their own immediate neighbourhoods, it might naturally be expected that this object would in a few years be fully attained, and leave no necessity for a longer continuance of their benevolent exertions. It is necessary, however, for the conductors of such institutions to bear in mind, that the population of every large town or district is exceedingly fluctuating ; and it is more than probable that new demands will from time to time arise in every place from the change or increase of its inhabitants, which the Society ought to be prepared to meet. Acting upon this persuasion, the Cambridge Association has greatly extended its labours during the year which has just terminated. Soon after your last anniversary, the active members of the Committee of that Association commenced a renewed system of canvassing from house to house, and inquiring into the spiritual necessities of every family, and their ability to furnish themselves with the Holy Scriptures at reduced prices. The result of this experiment, conducted with patient and self-denying perseverance, has been most gratifying : the number of *free* subscribers, as well as of subscribers for Bibles, has been increased ; and though comparatively few of the latter have yet paid sufficient to entitle them to receive their books, the Association has circulated during the year 335 Bibles and Testaments, being an increase of 211 upon the issue of the preceding year ; and has besides paid a free contribution to the Auxiliary Society of 533 dollars, being 178 dollars more than it had contributed for the same purpose in the year preceding the last. The total amount which this Association has paid in six years, to be exclusively appropriated to the foreign objects of the British and Foreign Bible Society, is 1933 dollars. Ever bearing in mind, that the Bible Society itself originated in a desire to supply the domestic wants of this country, and that this domestic supply is still an object of leading importance in proportion as any need of it exists, your Committee would earnestly recommend to all the Associations to imitate the example just adduced, to acquaint themselves from time to time with the state of their respective neighbourhoods, and to employ the most prompt and vigilant efforts for circulating the Bible at home to the utmost required extent.

It is a subject of deep regret, that so little has been done by our own *Ward Bible Associations*. There are a great many families and individuals within their respective limits who are still destitute of the Bible, and many who would become *free* subscribers of *one, two, or six* cents a week, were any regular system adopted and carried into operation, for visiting *from house to house*, and receiving their contributions. We have shown on former occasions that much has been effected by the adoption of this plan in some districts of the city ; and if the Bible Associations will *begin* and follow up the *Local System*, there can be no doubt of their ultimate success. But the Committees must be content



to enter upon a part only of the whole ground belonging to them at first, and if they would assign to each *active* member not more than a dozen or twenty houses for his locality at the outset, he would not be deterred from the labour by the vastness of the field before him : he would find it to be an agreeable "home walk" for relaxation from severer duties ; and, to say nothing of the pleasure he would experience in the consciousness of doing good, he would find in the abundant expressions of kindness and good will, to be met with on the way, an ample compensation for all his time and labour.

From the report of the *Uxbridge Auxiliary Society*, we learn, that the Harefield Association distributed in the year ending February, 1821, 105 Bibles and 12 Testaments, and collected 246 dollars, leaving a further demand for 30 Bibles and 12 Testaments, for which the money was ready in hand. These 117 copies were distributed among *poor* families, many of whom afterwards subscribed for their children, and several continue a free subscription of a penny (two cents) a week. Of a meeting of this Association it is said, that "the place provided for our accommodation, although capacious, was crowded to excess with men, women, and children, chiefly of the poorer class. The sight of this multitude, and of the eighty large Bibles ready for distribution to those who had liberally subscribed for them out of their hard and honest earnings, excited emotions which can better be conceived than described."

Our principal design in bringing into view this Association, is to show that what is demanded of the *Ward Committees* is not an insurmountable labour. The following further extract from the same report is the best testimony the case will admit of.

Your Committee would here conclude their account of this Association, lest they should offend in the least degree that delicacy which they desire scrupulously to regard ; but they think it their duty not to keep back from you the animating fact, that the Harefield Association was instituted and entirely managed, even to the collecting of every subscription, BY ONE INDIVIDUAL. She indeed desires, we are sure, that her labours should be hid in the secrecy of her own bosom, and with God in the book of his remembrance. *But your Committee consider it important to point out from this example, how much may be achieved, under the Divine blessing, even by one person, who endeavours in right earnest to do good to mankind, and to glorify God.*

Comment on these facts is unnecessary.

Of the city of *Dublin* it is stated, in another report, that the Committee "divided the city into ten districts, and appointed two or more of their number to each district, as their specific charge ; and now, to each of these districts they have annexed a Bible Association," and brought the entire city "within the range of that system which has been productive of so much good to the sister land."

This auxiliary numbers twelve associations, with 293 ladies and 128 gentlemen, actively engage in visiting the poor *from house to house*, in order to supply them with Bibles at cost, or reduced prices. They have put into this most effective channel of circulation among the poor 624 Bibles and 465 Testaments, and obtained a large number of *free* subscribers to the general fund of the society.

We shall insert the following extract, which will be read with interest.

The mother of a large and helpless family regularly subscribed for a Bible during four months : she was asked whether she could spare a penny each week, and her reply was, "I never missed it ; we were very poor indeed when I began to sub-

scribe ; but this Book seems to have brought a blessing into the house—we were very lonely without it.”

One of the ladies having called at the house of a poor man, who was from home, she acquainted some of the family with the object of her visit ; and a letter, of which the following is a copy, was received by her a few days after :

“ The owner of this poor habitation is happy to understand, that a Bible can be procured for the use of his family, as I have seven children to instruct, and, by the assistance of this Holy Book, it will become an easy task. I will subscribe cheerfully one penny per week.”

The ladies of a Bible Association, in one of their weekly calls upon the poor, saw a female at her door, with an infant in her arms ; they asked her if she had a Bible ? She answered, No. They then asked her whether she would like to become a subscriber for one ? She replied, with tears in her eyes, that she would if it were in her power ; but she could not. On leaving her, the husband, an idle, worthless man, who had seen the ladies talking with his wife, asked her what they wanted. She told him. He then inquired what answer she gave them ? She repeated that also. On the following Monday, as the ladies were passing her door, they found her waiting for them ; and she tendered them sixpence, as the commencement of a subscription for a Bible. The ladies, surprised, yet delighted, asked her how she became enabled to spare so much ! She answered very feelingly, “ I hope it will last—I hope it will last.” The next week she was ready with a shilling ; and in a very few weeks, paid up the requisite sum, and received her Bible. It appeared from her statement, that almost immediately after their first conversation, the husband attended diligently to his employment, and instead of spending the greater part of his earnings at the public-house, as he had been accustomed to do, brought his wife home his wages. In a very short time this man became a free subscriber ; and such was the influence of Bible principles upon his conduct, that his temporal affairs became very prosperous, and he now has a considerable sum deposited in the Savings’ Bank.

Before we close this article, we will present one other extract from the report of the Cambridge auxiliary.

Ten years have elapsed since the memorable day on which the Society was established with a triumphant burst of generous feeling. Its energy on the great occasion operated with something of the power of an electric shock to the farthest extremities of the kingdom. The Cambridge Auxiliary Society was formed on the 12th of December, 1811 ; and in the course of 1812, not less than 57 new Auxiliary Societies were formed in England and Wales alone. Nor were the effects of that sacred explosion confined within the limits of the United Kingdom. Its report rolled with a majestic echo across the Atlantic, and roused a corresponding zeal in the Western Hemisphere, where the students of the college of New-Jersey, emulating the noble example set them by the University of Cambridge, formed themselves into an Auxiliary Society in support of the same cause. And shall we then be the first to exhibit a melancholy example of declining zeal and lukewarm attachment to an object of such unqualified and unbounded mercy ? Having excited the nations of the earth, shall not their example operate with a reflex influence upon ourselves, and by provoking us to a holy jealousy, stimulate us to larger sacrifices and exertions than we have yet made ?

And what a CRISIS is the present—big with what triumphs already achieved, and with what exulting anticipations of future and brighter glories ! What a field of magnificent and holy adventure is opening before us, and inviting the most distant nations to claim their share in the labour, and gather up the eternal trophies ! The Angel of the Everlasting Gospel is flying in the midst of heaven : the invaluable word of life has been translated and circulated, in whole or in part, in 139 languages and dialects, of which 43 are reprints, 8 retranslations, and 88 entirely new translations into languages in which the Scriptures had never been printed before ! Associated in this holy confederacy are monarchs, prelates and nobles, warriors and statesmen, lending their well-earned influence to the support of a cause which dignifies the highest rank and consecrates the most important services. In the British dominions are 683 Auxiliary and Branch Societies : on the Continent of Europe—besides Societies in France, Switzerland, Germany, Denmark, Norway, Sweden, and Iceland, all which have Auxiliaries connected with them—the United Netherlands’ Bible Society is supported by 50 Auxiliary Institutions ; the Prussian 38 ; the Russian by upwards of 200. In America 239 are in connexion with the National Bible Society ; while in Asia, and even in Africa, the Bible is translated

and circulated, funds are raised for the support of the cause, and prayers are entering into the ears of the Lord of Hosts for his blessing upon it. Let us, then, **ABOUND** in this great work. The world expects it at our hands: our Saviour demands it; the promises and providence of God are conspiring together to animate our exertions, and awaken our expectation of a speedy and glorious consummation. *Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together.* **THE LORD HAVE CREATED IT.** (Isai. xlv. 8.)

#### WESTERN AFRICA.—AMERICAN COLONY.

WE have intelligence from the colony by the U. S. schooner Alligator, Lieut. Stockton, to the middle of December.

Cape Mesurado, about 200 miles south-east of Sierra Leone, has been fixed upon for the establishment of the colonists, and a large tract of land has been purchased of the native kings for that purpose. It is considered a healthy situation, and the river will admit vessels drawing 10 or 12 feet of water. Two small islands, in the river Mesurado, had also been purchased, and houses erected on them for the reception of the colonists, who were expected to leave Sierra Leone the latter end of December.

Mr. J. B. Winn, his wife, Rev. J. R. Andrus, and six blacks, died in July and August.

Sierra Leone was very unhealthy when the Alligator left; but the colonists were generally well.

The Slave Trade appears to be carried on with perseverance, especially under the "*French Flag*." Lieut. S. supposes *two hundred thousand* slaves had been carried from the coast within the last twelve months!! Another account says it was pretty well ascertained that no American citizens are at present engaged in this awful traffic.

#### AFRICAN ISLANDS.—MAURITIUS.

##### *London Missionary Society.*

MR. LE BRUN says, "the mission here prospers. The church has increased to 40 members, and the congregation is large. We have three schools, one for boys and two for girls; the total number of children instructed is 202."

##### *Abolition of the Slave Trade.*

The Princes Rataffe and Endrien Semisate have visited Mauritius, (or Isle of France,) as ambassadors from RADAMA, king of the Ovaas, to Governor Farquhar, and were received with the honours due to their rank.

They have in their suite seventeen guards or domestics; and bring the confirmation of the treaty made for the abolition of the slave trade with Radama, who, as a pledge of his sincerity, has sent with his ambassadors ten children of the first families in his kingdom, to be forwarded to England for their education.

The first result of the treaty has been that all the individuals brought to the coast to be sold as slaves have been sent back from Imirne, and having been now rescued from slavery by Radama, are to be employed in the occupations of husbandry and manufactures of the country.



What more gratifying glory could Great Britain expect from the employment of a small portion of her resources during the peace, than that arising from the entire civilization of a people so numerous and so ingenious as the inhabitants of Madagascar, which is every day making remarkable progress!

#### MADAGASCAR.—*Tananarivoo.*

In addition to studying the language, Mr. Jones, the missionary at this station, has been employed in teaching about 16 children, committed to his care by Radama (the king) to receive an English education.

Three of them are the children of his sisters, who board with me; one of whom is heir to the crown. The others are all children of the nobles, who possess bright talents and a quick understanding. A boy, who is not yet six years old, his sister, and two others, begin to read portions of the Sacred Scriptures in English, with some fluency, although in November last they knew not even the alphabet.

On Sundays I catechise them, and teach them to sing the praises of God. They can repeat by heart four hymns, which they can sing to four different tunes. The king is highly delighted with their singing, and frequently comes to hear them. They know that they have immortal souls, and can answer many questions which I propose to them, concerning God, Jesus Christ, death, heaven, satan, &c. But I find it very difficult to convey to their minds any ideas of religion; and this difficulty is increased by the want of suitable words in their language whereby to express spiritual things.

I have conversed with many others, besides children, on religious subjects, and have experienced the same difficulties. However, the little progress that they do make, and knowing that the children teach their parents what I teach them, affords me much pleasure and encouragement; and I hope to have the number of my scholars increased, on the arrival of one or two assistants. If I had two more missionaries with me, I could immediately establish another school, in a different part of the town, on a more extensive plan, for children of all descriptions who would be willing to attend; for the school at present under my care is confined to the children of the royal family, and a few of those of the nobles; and, to attend to this school, and pursue my other studies, is more than I can accomplish without injury to my health.

As to the religion of the natives, I find that they believe in the existence of One God, who made and governs the world, whom they call ZANAKAR, or, more generally, ANDRIENMANITZ. I have not been able to discover that they have any stated times of worship, except the men called *Diviners*, who pray to him to direct their divinations. They also believe that there is a devil, whom they call *Ranakandrien*, and who, they say, dwells in a cave not far from the town. They pretend that many have spoken to him from the outside of the cave, and that he has replied to them in their own tongue.

They have very confused ideas concerning their souls, and a future state of rewards and punishments. They pray to their ancestors, and pay great reverence to their tombs.

RADAMA says he does not believe in the superstitions and fooleries of his people, but that he conforms to some of them, as the established customs of the country over which he presides; that he does not wish by any means to encourage them; that it is impossible to induce his subjects to relinquish their divination, polygamy, &c. at once; but that he hopes, by degrees, their minds will be more enlightened, and that a great change will take place in the course of a few years.

In a postscript, Mr. Jones says, "Since I began to write this letter, I have seen the greatest assembly I ever beheld. On one day, nearly 30,000 people were convened, though the greatest part of the women were absent: and in about a week afterwards, about 50,000 assembled together on the same spot; a great part of whom were the King's generals, captains, and heads of villages under his dominion in Ova, not including more distant provinces, which are subject to him. He intends, in about two months, to take the field against the *Sakalaves*, in the south-west, with an army of 100,000 men, to reduce them to subjection; and, at the same time, to leave an immense number at home, to defend his territories from invasion.

"Present my respects to all the directors. I desire a constant interest in their prayers, for divine strength, to enable me to fulfil the arduous duties of a Missionary."

and circulated, funds are raised for the support of the cause, and prayers are entering into the ears of the Lord of Hosts for his blessing upon it. Let us, then, **ABOUND** in this great work. The world expects it at our hands: our Saviour demands it; the promises and providence of God are conspiring together to animate our exertions, and awaken our expectation of a speedy and glorious consummation. *Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together.* **I THE LORD HAVE CREATED IT.** (Isai. xlv. 8.)

#### WESTERN AFRICA.—AMERICAN COLONY.

WE have intelligence from the colony by the U. S. schooner Alligator, Lieut. Stockton, to the middle of December.

Cape Mesurado, about 200 miles south-east of Sierra Leone, has been fixed upon for the establishment of the colonists, and a large tract of land has been purchased of the native kings for that purpose. It is considered a healthy situation, and the river will admit vessels drawing 10 or 12 feet of water. Two small islands, in the river Mesurado, had also been purchased, and houses erected on them for the reception of the colonists, who were expected to leave Sierra Leone the latter end of December.

Mr. J. B. Winn, his wife, Rev. J. R. Andrus, and six blacks, died in July and August.

Sierra Leone was very unhealthy when the Alligator left; but the colonists were generally well.

The Slave Trade appears to be carried on with perseverance, especially under the "*French Flag*." Lieut. S. supposes *two hundred thousand* slaves had been carried from the coast within the last twelve months!! Another account says it was pretty well ascertained that no American citizens are at present engaged in this awful traffic.

#### AFRICAN ISLANDS.—MAURITIUS.

##### *London Missionary Society.*

MR. LE BRUN says, "the mission here prospers. The church has increased to 40 members, and the congregation is large. We have three schools, one for boys and two for girls; the total number of children instructed is 202."

##### *Abolition of the Slave Trade.*

The Princes Rataffe and Endrien Semisate have visited Mauritius, (or Isle of France,) as ambassadors from RADAMA, king of the Ovaas, to Governor Farquhar, and were received with the honours due to their rank.

They have in their suite seventeen guards or domestics; and bring the confirmation of the treaty made for the abolition of the slave trade with Radama, who, as a pledge of his sincerity, has sent with his ambassadors ten children of the first families in his kingdom, to be forwarded to England for their education.

The first result of the treaty has been that all the individuals brought to the coast to be sold as slaves have been sent back from Imirne, and having been now rescued from slavery by Radama, are to be employed in the occupations of husbandry and manufactures of the country.

What more gratifying glory could Great Britain expect from the employment of a small portion of her resources during the peace, than that arising from the entire civilization of a people so numerous and so ingenious as the inhabitants of Madagascar, which is every day making remarkable progress!

#### MADAGASCAR.—*Tananarivoo.*

In addition to studying the language, Mr. Jones, the missionary at this station, has been employed in teaching about 16 children, committed to his care by Radama (the king) to receive an English education.

Three of them are the children of his sisters, who board with me; one of whom is heir to the crown. The others are all children of the nobles, who possess bright talents and a quick understanding. A boy, who is not yet six years old, his sister, and two others, begin to read portions of the Sacred Scriptures in English, with some fluency, although in November last they knew not even the alphabet.

On Sundays I catechise them, and teach them to sing the praises of God. They can repeat by heart four hymns, which they can sing to four different tunes. The king is highly delighted with their singing, and frequently comes to hear them. They know that they have immortal souls, and can answer many questions which I propose to them, concerning God, Jesus Christ, death, heaven, satan, &c. But I find it very difficult to convey to their minds any ideas of religion; and this difficulty is increased by the want of suitable words in their language whereby to express spiritual things.

I have conversed with many others, besides children, on religious subjects, and have experienced the same difficulties. However, the little progress that they do make, and knowing that the children teach their parents what I teach them, affords me much pleasure and encouragement; and I hope to have the number of my scholars increased, on the arrival of one or two assistants. If I had two more missionaries with me, I could immediately establish another school, in a different part of the town, on a more extensive plan, for children of all descriptions who would be willing to attend; for the school at present under my care is confined to the children of the royal family, and a few of those of the nobles; and, to attend to this school, and pursue my other studies, is more than I can accomplish without injury to my health.

As to the religion of the natives, I find that they believe in the existence of One God, who made and governs the world, whom they call ZANAKAR, or, more generally, ANDRIENMANITZ. I have not been able to discover that they have any stated times of worship, except the men called *Diviners*, who pray to him to direct their divinations. They also believe that there is a devil, whom they call *Ranakandrien*, and who, they say, dwells in a cave not far from the town. They pretend that many have spoken to him from the outside of the cave, and that he has replied to them in their own tongue.

They have very confused ideas concerning their souls, and a future state of rewards and punishments. They pray to their ancestors, and pay great reverence to their tombs.

RADAMA says he does not believe in the superstitions and fooleries of his people, but that he conforms to some of them, as the established customs of the country over which he presides; that he does not wish by any means to encourage them; that it is impossible to induce his subjects to relinquish their divination, polygamy, &c. at once; but that he hopes, by degrees, their minds will be more enlightened, and that a great change will take place in the course of a few years.

In a postscript, Mr. Jones says, "Since I began to write this letter, I have seen the greatest assembly I ever beheld. On one day, nearly 30,000 people were convened, though the greatest part of the women were absent; and in about a week afterwards, about 50,000 assembled together on the same spot; a great part of whom were the King's generals, captains, and heads of villages under his dominion in Ova, not including more distant provinces, which are subject to him. He intends, in about two months, to take the field against the *Sakalaves*, in the south-west, with an army of 100,000 men, to reduce them to subjection; and, at the same time, to leave an immense number at home, to defend his territories from invasion.

"Present my respects to all the directors. I desire a constant interest in their prayers, for divine strength, to enable me to fulfil the arduous duties of a Missionary."



## POLYNESIA.—TAHEITE.\*

*London Missionary Society.**Matavai, June 21, 1821.*

"Since August, 1820," Mr. N. says, "I have baptised about 45 adults, and a considerable number of children, and have had 150 or more under instruction, as candidates for baptism, most of whom will be baptised in a few days."

The Gospel of John has been printed, and in the hands of the people some time; and the Acts of the Apostles has long been ready for the press.

*Burder's Point, May 16, 1821.*

As it respects the civil improvement of the people, we have also great reason to take encouragement. Within the last three or four months we have been teaching and encouraging our people to make bonnets and hats for themselves, out of a kind of grass that grows here, and which answers the purpose very well. And now, through the assistance of sisters Bourne and Darling, there is not a woman, we believe, in the congregation without a bonnet, and scarcely a man without a hat.

Some of the natives have begun, and many have promised, to build themselves new houses, to be plastered within and without, and to floor them with boards. Almost every family has got a large garden, in which they grow sugar-canes, bananas, sweet potatoes, Indian corn, pumpkins, water-melons, some French beans, &c. But these are all luxuries to the Taheitan, as he can live very well on his bread-fruit, and fish, and which want no cultivation.

Another thing which calls for our gratitude, is the ready manner in which the people complied with our proposal to build a large place of worship. It is boarded all round, and floored with boards. There is a gallery at each end for the use of the children, which is filled every Sabbath-day. All the seats have backs; and there is a large table-pew, pulpit, and clerk's desk. The place has five doors, and 24 windows (not glazed) with sliding shutters. This is the first chapel that has been finished in the English style, and was done under the superintendence of Brother Darling.

It was mentioned in our last, that the brethren at this station had baptised upwards of 300 adults. They have sent us a full account of their proceedings with the candidates for baptism, their inquiries respecting their moral character, and the plan of instruction they pursue before the ordinance is administered, which fully evince the care taken to prevent improper admissions.

*The following interesting particulars respecting several Islands, are borrowed from the Journal of the Captain of the Hope.*

Captain Grimes anchored at Hapapa, or Matavai Bay, Taheite, on the 28th of April, 1821. Mr. Wilson and Mr. Hayward had accompanied him from Port Jackson. King Pomare soon came on board, and was saluted with 13 guns. Among other presents, he received two cows and calves from a generous individual; they were immediately landed, and were in a healthy state.

\* Formerly called *Otaheite*.

The Captain states that a few days before the annual May meeting, preparations began to be made. Huts were building, and those out of order were undergoing a repair, to accommodate the numerous assemblage. Canoes were daily arriving, laden with provisions, the subscriptions of oil, &c. The missionaries also began to assemble from the distant parts of the island.

On the appointed day of meeting, the chiefs were arrayed in their best dresses, the soldiers were under arms, and nothing omitted to exhibit the grandeur of the king, &c.

At ten (A. M.) the natives collected in the building appropriated to that purpose, (which no doubt is a wonderful performance, if we consider the means used in building, but the wood is not sufficiently durable, to insure its standing in its present state more than another year or two,) to the number of 5000, men, women, and children included. The soldiers were ranged without, under arms. The affairs of the island were now discussed with great energy, although, as it is said, previously determined upon.

The missionaries also made some propositions respecting their supplies of provisions, which had been suspended on account of a levy made by the king for the purchase of a ship, &c.; these were fully acceded to.

After this, Divine Service was performed by Messrs. Nott, Crook, Darling and Bourne.

The natives were then urged to forward their intended subscriptions of oil, &c. (for the vessel) with all possible despatch. The natives then retired in a very orderly manner, and in a few days the village, from being thronged, was left with a very few inhabitants.

On the 23d the whole of the oil collected here was on board; and messengers were sent to different parts to urge the natives to forward the oil in their possession.

On the 24th the captain removed to Wilk's Harbour, as not only a safer place for the vessel, but more convenient to the natives for the delivery of the oil.

On the 10th of June the ship moved to Eimeo (a distance of about 20 miles.) Having collected above 20 tons here, the captain sailed on the 26th to Huaheine, where he wooded the ship, and filled up the remainder of the casks with oil. The captain states that, in this island, the natives appeared to place great confidence in their teachers, Messrs. Ellis and Barff, and act agreeably to their advice. The natives, he observes, are advancing fast in civilization; their houses are neatly built, some of them two stories high, lathed and plastered, and divided into apartments, and they seemed to enjoy the comfort of their new habitations. Their roads are neatly made, and covered with sand or gravel. The convicts (persons punished for crimes in the island) are employed in building a quay, which is intended to be the site of some houses for the chief.

The chapel is a firm building, (comparatively speaking,) and well fitted up, all the principal persons having pews, with pews for the Missionaries' families, and the rest of the chapel filled with benches, some of which are backed.

On the Sabbath Captain G. attended the native service, and was surprised to see the regularity and good order observed; the children were

ushered in by their teachers in their different classes with as much uniformity as we see in the public schools in London.

On Monday, 2d July, we left Huaheine, and run over to Raiatea, taking with us Mr. and Mrs. Ellis. Early next morning landed, and took a view of the town, gardens, &c. which were in excellent order. We next visited the chapel, which is not so spacious as that of Huaheine, but the workmanship is superior. One end is fitted up as an audience chamber; a platform is raised for the chiefs, and covered with a canopy of painted cloth, in a neat and tasteful manner.

We here found Ahuru, a chief of Rurutu; he had been here several months, during which he and some of his people have been taught to read and write, and now profess a regard to Christianity. He requested that a person might be sent to teach the natives of his island, which was complied with, and two of the most intelligent agreed to accompany him. Mr. Threlkeld also gave up his boat, which must have cost great pains and trouble in building, with a degree of pleasure which should obtain him the highest esteem.

#### *Rurutu.*

The captain (in a letter left at the island for Messrs. Threlkeld and Williams, should there be opportunity to send it) says, "I found the natives remarkably civil, but few in number; the country bears evident marks of rapid depopulation; many houses which appear to have been recently inhabited, are now desolate, and in the unoccupied houses numbers of dead bodies are suspended with cords, on boards, used for that purpose, it being their custom to keep the bodies of their friends for some time after death. The natives report that a short time ago the population was about 2000, but is now reduced to little more than 200.

The land appears to be fertile, producing every necessary in superfluous abundance. Hogs and fowls are plentiful, and their superiority over Taheite is in respect of their plentiful crops of excellent yams. The island, which is about 18 or 19 miles in circuit, bears from Raiatea, E. S. E. distance 348 miles. The captain speaks highly of the two teachers he left there, and has no doubt that Christianity will be embraced by the whole island.

On the 9th of July, Captain Grimes left Rurutu, doubled Cape Horn on the 20th of August, and anchored in the Downs on the 5th of November. Thus the voyage was performed in four days less than four months.

---

### INDIA BEYOND THE GANGES.—MISSION TO BURMAH.

#### *American Baptist Mission.*

THE journal of Mr. Judson, up to the 11th of March last, has been received. On the 4th of January he arrived at Rangoon from Bengal, whither he had accompanied his wife for the benefit of her health. He had the pleasure to find that all the converts, though so long deprived of the benefits of his instructions and example, had retained their attachment to the cause, and maintained a consistent course of conduct. Some agitation resulted from the preparations for war with the Siamese; but



there seemed to be no cause to apprehend an interruption of the mission. On the contrary, its concernss wore a brightening aspect. The viceroy had given unequivocal evidences of his disposition not to interfere, and had defeated the efforts of some of the native priests to injure MOUNG SHWA-GNONG, the most prominent of the converts. MOUNG ING was baptised on the 4th of March, and there had occurred several gratifying instances of inquiry. Every friend to this mission may adopt the language of Mr. Judson himself: "Why art thou ever cast down, O my soul, and why art thou disquieted within me? Hope thou in God, the God of Burmans, as well as David's God; for I shall yet praise him for the help of his countenance, revealed in the salvation of thousands of these immortal souls."

The following are further accounts from Mr. Judson.

*Extract of Letters from Rev. A. Judson to Rev. G. H. Hough, now at Serampore.*

"REV. AND DEAR SIR,

"A serious attempt has been made to destroy MOUNG SHWA-GNONG, the most distinguished of the disciples. All the priests and officers of his village were engaged in it. But MYA-DAY-MEN utterly repelled the very first accusation, and thus dispelled the fears of the disciples, and gave good assurance that toleration will be allowed during his administration, but how long this will continue, no one can divine."

"If the war is prosecuted, the state of things will become intolerable. But notwithstanding all these evils, we had the most pleasant assembly yesterday at worship, that I can recollect: ten disciples, five hopeful inquirers, (respectable people,) and others to the amount of about twenty-five adults in all, exhibited a spectacle which would have seemed two years ago, a perfect miracle."

"I do hope that the way will finally be opened for you to return to Rangoon. It will be impossible for me to send any thing to print, by this conveyance. Till within a few days, I have not been able to procure a teacher of any kind. I have now engaged MOUNG SHWA-GNONG to assist in revising Acts; but he is so particular and thorough, that we get on very slowly—not more than ten verses a day, though he is with me from 9, A. M. till sunset. When it is done, however, it will be sterling."

On the 20th March, 1821, Brother J. writes—"I am just recovering from the cholera morbus, and can write a short letter only, and to no other one but yourself."

The last letter (of April 8th, 1821) here follows:

"MY DEAR BROTHER HOUGH,

"I fully intended to send the translation of Acts by the Elizabeth, which carries this letter, but it is not within the compass of possibility. I have sat with the teacher, from half-past-eight in the morning till (except dinner time) five at night, for some time past. The Revision was completed yesterday; but I cannot possibly transcribe it in time for the present opportunity; but it shall positively be sent by the next, and will, most probably, be accompanied by Ephesians, upon the revision of which we shall enter immediately."

"May-Noo's son called in just now and told us that MOUNG SHWA-THA had made a great effort to supplant the present viceroy, and had been wholly repulsed; the emperor saying, that his grandfather, the late emperor, had given the place to MYA-DAY-MEN for life! If half of this be true, it is most propitious to the mission. I think we are in no fear of persecution during the administration of the present viceroy. But all things are fluctuating in this country."

---

#### MISSION AT CHITTAGONG.

A letter from Mr. Colman, dated June 5, 1821, conveys the gratifying intelligence, that, in consequence of an application on his part to the English (provincial) government, he had received official permission to reside at Chittagong, and pursue his great objects at this important sta-

tion. Mr. Colman advises the erection of suitable buildings, and the establishment of the mission on a permanent basis. A habit of inquiry is abroad, and it is hoped that the Spirit is already brooding upon the face of the waters, preparatory to the dawn of light and life in those desolate regions.

## CIVIL RETROSPECT

For January, 1822.

### FOREIGN.

JUST at the close of this month, an arrival from the eastern continent has brought us some very interesting intelligence on the subject of Turkish affairs. Persia, an ancient inveterate enemy of Turkey, has invaded the Turkish dominions in Asia, and her armies have made very considerable advances into the Turkish frontier. Russia, in the mean time, whose interference in the Persian attack seems highly probable, maintains her warlike aspect on the borders of Turkey in Europe, and seems waiting only that the anarchy in Turkey may arrive at its height, to strike the blow which, to all human views, must prostrate the Turkish Empire. The Greeks, in the mean time, are continuing the war with vigour; and the conduct of both parties in this civil, or rather *servile* war, is marked with a rivalry in cruelty, which promises to exceed all former excesses in carnage and murder. The accounts of the cruelties on both sides are too shocking and disgusting for record; and we would not, for the honour of human nature, contribute even by our perishable record to rescue such scenes from oblivion. The age we live in, is plainly one of the most remarkable in the compass of history. The French Revolution, with its infidelity, its false politics, its hypocritical morality, and its military ferocity, having heaved all Europe from its foundations, overturned many thrones, and sown far and wide the seeds of revolution which do not yet cease to germinate, terminated in a despotism unequalled in the sagacity of its measures of domestic and foreign policy; and in the vigour and disregard of human happiness and human life with which they were executed. This despotism, embracing all Europe, is overthrown by the conspiracy of nations, and a general peace takes place. This event is immediately succeeded by a series of occurrences which promise to outvie in permanent interest the tremendous earthquakes of the French Revolution. Greece is raised from the dead. At a time when nothing seemed to give reason for hope, that a revolution in Greece could have any other termination than the punishment of the rebels who should attempt it, a revolt takes place. In attempting to quell it, the fierce Turk commits excesses of cruelty so much beyond every thing even in his own annals, that the nations of Europe cannot suppress the human nature within them, and feel obliged to thrust themselves between the tyger and his prey. And while the preparations are making to enforce the decrees of humanity if need be by the sword, Providence lets loose a new enemy, alike infidel, equally cruel and barbarous in warfare with Turkey herself, with a heart inflamed with ancient enmity, and the sectarian violence of Mahommedan schism, to make this devoted country a more sure and easy victim to the nation which seems destined to be the executioner of the sentence of destruction. How vast, how deep, how wise, how good, are the counsels of *Him*, "who doeth his pleasure in the armies of heaven, and among the inhabitants of the earth,"—"who is wonderful in council and excellent in working."

In reflecting upon the probable consequences of the present state of things, the character of the present emperor of Russia, whose conduct is likely to affect all the vast and fertile regions of Greece, and of European and Asiatic Turkey, becomes a subject of controlling interest; and because we entertain an opinion on this subject different from that commonly entertained by our countrymen, we shall take the present opportunity of offering it to the consideration of our readers. Placed as this monarch has been on the throne of the most extensive empire in Europe, over a nation on whom the dawn of civilization has just broken; at a period when the distracted condition of the kingdoms of Europe, palsied by the anarchical effects of the French revolution, gave to the mere physical strength of the tribes which he governed, an ascendancy from the unity of purpose with which it was wielded, he has acted a part uniformly moderate, courageous, firm, persevering and vigorous; he has employed the wisest means for civilizing his vast empire, for promoting its ad-

vancement in commerce and the useful arts, and has by his countenance, and by his private conduct and public administration, fostered religion, and promoted the diffusion of its light through his vast regions. In his foreign concerns, he has publicly adopted Christian principles as the fundamental rules of his policy : and although his interference in the affairs of Spain and Italy, has drawn upon his conduct many severe animadversions, yet when we consider how little of real, practicable liberty was aimed at, or even desired by the revolutionists in these countries ; and on the other hand, the desolations not yet repaired, which Europe had sustained from the revolutionary principles of the French revolution, we must not pronounce his interference unwarranted, even upon the strictest principles of self defence, or the most correct maxims of civil liberty. If it be asked, whether despotism be not the same whether it be in the hands of a Czar or a Sultan, and whether the despotism of the Czar will ever admit of civil liberty among his people, we would answer, that for the civilization of an ignorant and barbarous people, or the government of a people highly vicious, a despotism seems the only eligible, as it is in fact the only practicable means ; and that the evils of unlimited power are a necessary concomitant of such states of society so long as they continue : and as to any comparison between Russian and Turkish despotism, we would liken it only to one between the conduct of the father of infant children, and that of the master of a slave-trader. So far then from distrusting the good effects of Russian victories over the armies of the Crescent, we shall, until Alexander *the deliverer*, shall show a new and a very different character from that he now possesses, hail them as the advances of honour, truth, humanity and religion, into the places now literally the habitations of falsehood, cruelty, superstition and death.

## DOMESTIC.

The new constitution of this state has been adopted by a very considerable majority of the people, although the precise number is not yet ascertained. Whatever may have been the views of any as to its excellency or defects, one course now becomes the duty of all : that course is, to use their endeavours to make it productive of the most extensive good. Upon the Christian community especially, duties of the greatest importance and deepest interest devolve. From the extension of the right to vote, and the additional power given to the bodies elected, it becomes doubly important, that the great mass of the people should be leavened with intelligence and with moral and religious principles : for they are now not only to be regarded for their own sakes, but as holding in their hands, so far as men can do so, the welfare of the whole community ; and as the poor, who in all countries form the great majority, shall be made capable of judging rightly of public men and measures, and become honest and conscientious in the judgments they are called on to form, so will good and able men be preferred or rejected ; and the course of the state be marked with moral and religious as well as political advancement, or general deterioration. How important in this view are the societies and institutions for the education of the poor, plans for visiting their families with the design of keeping them within the sphere of Christian observation, and in reach of the operation of a regard for moral character. How important the means to suppress the intemperance, idleness and other vices of the poor. Lotteries, the legal gambling tables of all classes, poor and rich, are by the constitution abolished ; but the tippling houses remain, less easy of extirpation, but more pernicious and destructive, and demand the united and most strenuous opposition of all good men. How important especially does the application of correct principles on the subject of the poor laws become. If the principles detailed in the late report of the *Society for the prevention of pauperism*\* are true, and the present laws do tend (as is contended, and in our opinion successfully) to increase the numbers and debase the character of the poorer classes of society, and that in a ratio increasing in a degree of which no adequate conception can well be formed, how fatally will they operate and how immovably will they be established, when it shall be almost entirely in the power of these very poor, or at least, of those who are within the influence of the motives and temptations presented by these laws, to determine not merely whether support shall be given, but who shall be entitled to it, and what the extent of its provisions shall be. How loudly does this view of the new state of things call upon every man, who has or can acquire influence by means of talents, property or character, to step forward and do his duty, in respect of the important objects of spreading intelligence and religious and moral principles among the poor, and of removing every thing from our institutions which shall have even a remote tendency to debase their character.

\* See review of it in our two last numbers.



In connexion with this subject, we are happy to state, that a resolution has been introduced into the house of assembly of this state, providing for an inquiry into some plan of making the paupers supported by law work for the benefit of the public: and a report has been introduced into the house, approving the principle and proposing to authorize coercion in the officers of the alms-house in this city for this purpose. One difficulty, suggested by the report, struck our minds as very strange, if not very absurd: the committee expressed that some doubt had existed whether, as these paupers were not convicted of any crime, they could rightly be compelled to labour against their will. Indeed!—Have any class in society so unquestionable a right to support from the public, that terms and conditions cannot be imposed upon it? Has idleness, improvidence, or even distress, so perfect and absolute a right to our money, that we cannot even direct the mode by which they shall receive it? To us, the very suggestion of a doubt of the propriety of such a measure on such a ground, is a most alarming symptom of a disorder in our system, which, if not now checked before these same poor shall acquire greater influence and numerical importance, will prostrate the whole body politic. The measure proposed in the report will, we suppose, be passed, as it is not without precedent, even in this state, and as the mind of the public demands an experiment at least, upon this subject. We trust that this will be the beginning of a more extensive legislation, and that when the attention of the legislature shall be drawn to this interesting subject, at some period less incumbered than the present with the business of preparing for the operation of the new constitution, important and decisive measures will be adopted.

In Congress the subject of the Bankrupt Bill is fairly under debate; but it is impossible at present to form a rational conjecture either of the features which the bill will ultimately assume, or of the probability of its becoming a law.

Jan. 31, 1822.

#### SUMMARY.

From the Serampore mission we learn that death has made a breach in the family at that station. "Amongst the causes of deep sorrow," says Mr. Pearce, in a letter of June 14, "is the death of Mrs. Carey, the wife of our beloved and venerated friend Dr. Carey." He had "the happiness to find the good man bear his trouble with dignity and submission."

We understand that the Rev. Mr. Ward has safely arrived in India, but the particulars of his voyage have not come to hand.

Interesting intelligence has been received from the Palestine mission, but we did not receive it in time for this day's Herald.

From the *Union Mission* letters have been received, dated Nov. 12, which state that the health of the family was improving; that Mr. Woodruff and Miss Foster were united in marriage on the 11th of November. Respecting the war between the Cherokees and Osages various reports have been in the newspapers, from which we conclude there has been an engagement, which resulted in the defeat of the latter.

A letter from a member of the *Great Osage Mission* states, that Mrs. Montgomery, and four of the infants of the family, have paid the debt of nature. Mrs. M. died on 28th of October.

*Death of Mrs. Morrison.* MARY, wife of the Rev. Robert Morrison, D. D. died at Macoa (China) on the 10th of June last, (of the cholera morbus,) after an illness of 14 days. Her sufferings were so great as scarcely to admit of any expression of her views and feelings; but Dr. Morrison says, "I bless God for the assured hope that her departed spirit has reached the haven of eternal rest." She was born in Dublin, Oct. 24, 1791.

*Bombay.* Dreadful ravages are made at this place by the cholera morbus. "In three days," says the Rev. H. Davies, "I followed 32 persons to the grave, and five more were buried yesterday, and the work of death is still going on."

*Ordinations.*—At Sharon, Mass. December 19th, the Rev. JOSEPH B. FELT, over the Congregational Church in that place. On the same day, at Paris, Me. the Rev. JOSEPH WALKER, to the pastoral care of the Congregational Churches in Paris and Norway.

# The Seaman's Magazine.

---

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. — They cry unto the Lord in their trouble, and he bringeth them out of their distresses.—*Psalms.*

---

## BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.

THE Anniversary of this valuable institution was held in the metropolis in October.

It has scarcely ever fallen to our lot to record such a display of public approbation and popular feeling towards an institution of only *three years' date*. This society has unquestionably laboured with indefatigable ardour and zeal to promote the general good of seamen, and to awaken public attention to this object; and the circumstances of the past month prove that they have not laboured in vain. The anniversary commenced on Monday, October 8, when a sermon was preached in that noble and spacious edifice, Great Queen-street chapel, by the Rev. G. C. Smith. On Tuesday, the 9th, the Rev. R. Marks, vicar of Great Missenden, Buckinghamshire, preached for the society at St. Bride's church in the morning: and, on the evening of the same day, the Rev. T. Roberts, of Bristol, preached at Zion chapel.

The congregations were uniformly large, attentive, and deeply interested in the subjects discussed by the respective preachers. Nearly £100 were collected at the different services.

The annual public meeting was held at the City of London Tavern, on Wednesday, the 10th, in the evening. As early as four, P. M. some persons began to collect in the great room, and the meeting was expected to be very full, both from the increased circulation of the "*Sailor's Magazine*," and the general publicity that had been given throughout the metropolis; still there was no idea that such crowds would flock to this annual meeting, as the finest season of the year was past, and so many friends to religious exertions were out of town.

We understand that several secretaries and friends of maritime Societies, in various parts of the kingdom, had arrived in London to attend this anniversary—particularly from Penryn, Plymouth, Portsea, Liverpool, Bristol, Edinburgh, and other ports.

Soon after five, P. M. the great room was crowded to excess, and a general cry was raised, that no more could be admitted; still a multitude of the most respectable ladies and gentlemen continued to arrive, and the orchestra and committee room were quite filled.

It was now absolutely necessary that another room should be engaged, and orders were given to this effect. This room was also soon filled, and several persons went away. Captain Sir George Keith, Bart. of the Royal Navy, condescended to take the chair in the lower room. The Re-

port was handed down as soon as possible, and the different speakers hastened from one room to another, that the whole of this large and respectable assemblage might be gratified with the very interesting information they had to communicate. The Rev. Mr. Norris, from Norfolk, who addressed this meeting, had been some years in the navy, and was greatly concerned for the salvation of seamen, and his earnest desire to promote their welfare. The meeting was also addressed by Captain Allen, R. N. Lieut. Arnold, and several Ministers, as Messrs. Marks, Roberts, M'All, Sharp, Smith, and others.

The Rev. *W. Gurney*, rector of St. Clement Danes, in a most eloquent and protracted speech, advocated the cause of the society, and, with much warmth of christian feeling, very properly warned all persons from placing an undue dependence on works of charity, as the ground of justification before God. No reporter having been provided for this room, we regret that we cannot enter more fully into this reverend gentleman's manly and nervous address on this occasion. The whole business of this meeting was well conducted, and every person appeared to be highly gratified with the exertions of the society to furnish all possible information. The gentlemen of the committee were continually on the alert, hastening from room to room, and devoting the utmost attention to the accommodation of every person. At six, p. m. the Right Hon. Admiral Lord Gambier arrived, and immediately entered the great room, and took the chair. The pressure on the platform, and in every part of the room, was so great at this time, that it was with difficulty the business of the meeting could proceed. Seldom has a more respectable or numerous assembly collected in this room. The walls were adorned with flags; behind the noble admiral's chair was suspended the standard of Great Britain, supported on each side by a Bethel Flag. The platform was most respectably filled. Joseph Butterworth, Esq. M. P. and his friends were near the chair. He had taken a resolution, and intended to address the meeting, but the sudden indisposition of one of his family obliged him to retire. Lady Leigh, and other ladies of benevolence and piety, sat near the chair. In the front sat Mr. Brandt, a most respectable American Indian chief, in the full costume and uniform of the Mohawk tribe. The meeting opened by solemn prayer to God for his blessing; after which Lord Gambier said—

“Ladies and gentlemen—It is not necessary for me to explain to you the object of our meeting at this time, as it is well known to you all; and as is usual on these anniversaries, the report of the proceedings of your committee will be read to you. By this you will see what has been done by them in the past year, and I hope it will appear that their labours have been prospered by the blessing of Almighty God.”

The report was read by Lieut. T. G. Nichols.

The Rev. Mr. *Smith* then addressed his Lordship, and alluding to the great pressure on every hand, exclaimed, “My Lord, we are boarded on every quarter; the boarders, however, are not enemies, but friends. I seem, my Lord, to have arrived here to-night with despatches of the first importance for your lordship. You may recollect, my Lord, that last year we exhibited a pasteboard castle, that had collected £8 for this society. This set many young persons castle building, not in the air, my Lord, but on *terra firma*; and the result of their labours I have now the pleasure to lay before you. First, my lord, I have £1 5s. with a letter,



as the produce of a Bethel box, kept by a young man and his sister, who have a brother at sea : then I have £1 14s. from another Bethel box, formed by two young women, whose brother is a sailor : next comes 11s. from an humble female, for the ship you see on this table, and all these donations flow into the society's funds. I have now to hand your lordship this neatly formed castle, containing about 30s. for the society. The next, my lord, is called Hope Castle, (his lordship kindly took it, and showed it to the company;) this also yields about £1 14s. for this institution. The last is Union Castle, my lord; it has been in the care of an upper servant of a respectable family, who now hands it with £11 as the result of her year's labours for the society. Now, my lord, we have a vessel just arrived, properly equipped and richly laden, regularly consigned to your lordship, and waiting to discharge her cargo. (A very handsome sloop, properly rigged, having an ensign astern, a union jack forward, and a silk Bethel flag at her mast-head, was now handed to his lordship.) Allow me, my lord, to introduce the captain and owner, who will give your lordship some further information on the subject." Mr. T. Phillips, jun. a youth about 16 years of age, stood on a chair, and read the following letter :

" My lord—Having had the privilege of frequently attending the sailors' prayer-meetings on the Thames, and seeing with pleasure, the good that has been done by the ' British and Foreign Seamen's Friend Society and Bethel Union,' I thought it would be my duty to assist it in an humble way. Having a small cutter of my own, lying up in ordinary, I determined on putting her in commission, and sailing on a cruise, in hopes of falling in with some vessels that would yield a little prize-money, to benefit the long-neglected seamen of our happy island. I have been out about eight months, and am happy to enclose your lordship a bill of lading for my cargo, which (contrary to the usage of war) has been taken not from enemies but *friends to our cause*. It would have given me much pleasure to have been more successful.

" I shall conclude, by earnestly wishing that your Lordship's life may be spared to preside at many more anniversaries, and that, in your declining years, your heart may be warmed by accounts of sailors, and particularly the tars of old England, flocking to the house of God on shore, and the prayer-meetings held on board their ships in different ports.

" I have the honour to be, my Lord,

" Your Lordship's obedient humble servant,

" THOS. PHILLIPS, JUN."

" *Potter's-fields*, Oct. 10, 1821."

" P. S. On overhauling the cutter, I find she has no occasion to go into dock for repairs, previous to another voyage, but as she does not shift well without ballast, the friends of seamen are informed that a little dead weight will be acceptable."

When this letter was read, the bill of lading was given to his lordship, who read it to the company, and £21 12s. were hoisted out of the hold, and presented to Lord Gambier, covered with a piece of tarpaulin, and fastened with a rope-yarn. These juvenile efforts to aid the progress of the society were exceedingly well received by his lordship and the company in general. We cannot form a very exalted idea of

the judgment or the piety of any person who would repress them, but, if there should be any of this description, (and who can stand before *envy*,) we would affectionately and respectfully crave permission to remind them of Matt. xxi. 15, 16. "And when the chief priests and Scribes saw the wonderful things that He did, and the children (i. e. young people) crying in the Temple, and saying, Hosanna to the Son of David! they were sore *displeased*, and said unto him, *Hearst thou what these say?* And Jesus saith unto them, *Yea*, have ye never read out of the mouth of babes and sucklings thou hast perfected praise."

(To be Continued.)

## NEW-YORK BETHEL UNION.

### CORRESPONDENCE.

*Extract of a letter from a highly respected gentleman in Vermont to*  
DIVIE BETHUNE Esq. President &c.

DEAR SIR,—The years of my life, for the most part, have been spent in the country: yet I have always been pleased with maritime concerns. Indeed I have sometimes wished that I had followed the seas for a livelihood; but have no doubt that infinite wisdom has seen best that it should be otherwise.

Since my voyage and return from the southern states, I have felt a more deep interest in the concerns of seafaring men than before. Having seen their conduct, and held particular conversation with them while "in the great waters," it cannot well be otherwise.

If my heart does not deceive me, I am led to rejoice for what appears to be doing in many seaports, in this and other countries, for the spiritual welfare of that portion of our fellow men. I have read the transactions of the "NEW-YORK BETHEL UNION" with pleasure; as well as other articles in the "Seaman's Magazine." This Society embraces the means of doing much good, and by proper management, and holy perseverance, it may be of incalculable benefit, not only to them "that go down to the sea in ships," but to those who do business on the land.

Enclosed are *five dollars*, which, by your constitution, will make me a member for life. You will please hand it over to the Treasurer. As it is not probable that I should attend the meetings of the Society but seldom, he may enter it as a *donation*, unless you should prefer to have me a member for life; in which case I should be pleased to meet with the Society, when providentially in New-York.

I do yet hope that this Society will be the means under God, of preventing vessels from sailing out of port on the Sabbath. More particularly I should hope that all the members of the Society would come to an understanding and agreement that they would not themselves sail, or be concerned, or assist in vessels sailing out of port.

I know it will take time to bring the custom into disuse—longer to convince men that it is (to speak plainly) *wicked*—a profanation of the Sabbath! I know various excuses are brought up. I have heard many, but never heard of one which was satisfactory—not one which would appear plausible at the bar of God.

Our Steam-Boats have no excuse whatever. The steam "*Ship Robert Fulton*" has always been advertised to sail on the Sabbath. It seems, however, that the Lord has lately prevented it by boisterous weather. The monthly "*Liverpool Packets*" sail on such a day, whether it be the Sabbath or not. Why not say in their advertisements, *when it falls on the Sabbath, the day after*? It must make much bustle and confusion to have such vessels sail on that day.

I have lately seen a calculation how far the steam-boats between New-York and Albany sailed last year. I did think of publishing a calculation how many persons these boats had been the means of conveying away from the house and worship of God, the past year—but did not know how near correct my calculation was, and declined it. The captain of such a boat must have his conscience seared, or he could not himself consent to be continually employed in business on that day. Cannot this custom of steam-boats sailing Saturday evening, be dispensed with? Will not the Christians of New-York and Albany make a mighty effort to do it before the next season opens?

The time must and will come when these customs will be done away—when the Sabbath will be remembered and kept holy. And this must be brought about by human agency,—by the agency of Christians. Now when shall Christians begin this work in earnest?

### LETTER FROM A SAILOR.

*To the Editor of the Seaman's Magazine.*

DEAR SIR—I send you an extract of a letter from a seaman, dated St. Barts, to his sister in this city. I am personally acquainted with him, and believe him to be truly pious. He sailed from this port in the ———, Capt. ———, in December last. You are at liberty to insert it in the seaman's department of the Christian Herald.

Your's truly,

New-York, Jan. 22, 1822.

HENRY CHASE.

*St. Barts, December 22, 1821.*

DEAR SISTER—We arrived at our destined port this day after a passage of twenty days, and with the divine assistance of my Lord and Saviour, I will give you a short sketch of our passage. With pleasure I embrace the opportunity of addressing these few lines to you, and I return my grateful acknowledgments to God for his kind protection of us through a vast and trackless ocean, and I hope for a welcome and happy return to my native shore.

I will now inform you of the strict attention that is paid to Divine Service on board our little bark. Once a day we assemble to address the Throne of Grace, and have done so ever since we left New-York, with the exception of one or two days during a dreadful gale of wind. The worship was led by our dear and affectionate captain. It is generally commenced by reading a chapter and an exhortation on the important subject of it.

It was pleasing to witness the orderly conduct of our seamen through the gale, there was not an oath heard or an improper word used, but all was calm and silent, waiting the command of our highly honoured captain.



After expressing a wish to be remembered to his friends, and especially the several ministers who had preached in the Mariner's church, and the other Christian brethren who had assisted in conducting the worship at that place; and after transcribing the principal part of the parable of the ten virgins, he concludes his letter thus:

"And then the foolish virgins came to the door and said, Lord! open unto us. But he said, no! Depart from me, I know you not!"

O! my friends, don't let this be the case with any one of us. Let us always keep a supply of oil in our vessels, and always be prepared to meet our Lord. May you all live to see the fruit of your labour, and be abundantly blest, and finally arrive at the haven of eternal rest, to sing the song of Moses and the Lamb with all the children of God, and partake of that felicity which is without interruption and without end.

JAMES MORAN.

---

*For the Seaman's Magazine.*

### AFFECTIONATE ADDRESS TO SHIP-MASTERS,

*In a letter from E. L. to Capt. G. B.; dated on board the ship  
T—— at sea, February 15, 1817.*

DEAR SIR—My unfaithfulness to the souls of those with whom I associate, has given me as much unhappiness as almost any thing else whatever. I look back on many opportunities where I might have been the means of doing good, and have neglected to improve them aright. Perhaps if I had been faithful, and done all I might have done while crossing the Atlantic with R. and with C., God might have blessed my feeble efforts, and made the means effectual to their salvation.

I frequently find it difficult to say all I wish to say. My heart is often full, when my tongue can utter but little. I often fear lest I should be too forward, and weary or disgust, when I would wish to benefit. Often too, when duty appears plain, I find it hard to do it.

I hope, my dear sir, that you will bear with me, and believe me when I say, that I have your best interests in view in writing this letter, which I hope will be well received.

I rejoice, and would feel grateful that on the voyage commenced, and which we presume will be a long one, I find myself with a commander who avoids profanity, who respects religion, and who has acquiesced in my wishes relative to asking a blessing at our meals, and attending to the worship of God on the Sabbath. Allow me also to say, that in no instance whatever has your conduct towards me been in the least different from what I could have wished. Besides, I anticipate, without the smallest fear of disappointment, a perfect agreement with you in every thing that relates to the business of the voyage; and promise myself a continuance of the happiness I have hitherto enjoyed in your society.

But, my dear sir, we are bound for eternity, and will soon have to appear before the judgment seat of Christ: the business, and cares, and enjoyments of this life will then be at an end; the friendships that have been formed will be dissolved, and every tie that binds us to this world be sundered for ever.

May I then ask, with affection and respect, whether you are prepared for the solemn scenes of death, judgment, and eternity, in which we both will soon have to act a part? Have you good evidence that you are a child of God—that you are indeed interested in the merits of the Lord Jesus Christ?

If not, will you not be entreated to set yourself immediately about the great business of life; nor give over until you have found the pearl of great price, and become possessed of the one thing needful?

You know what we all are by nature and by practice, and what it is necessary for us to be in order to our salvation. You know the fulness and freeness of the salvation provided by Him who was “wounded for our transgressions, and bruised for our iniquities—who, though he was rich, for our sakes became poor, that we through his poverty might become rich.” You know that it is offered most freely to you and to me: You know the means God has commanded us to use, and that if we use these means, depending wholly on Christ, we shall certainly be blessed—be made happy in time, and happy in eternity.

Our souls are valuable beyond all conception: shall we not strive for their salvation? We would exert ourselves to amass a fortune; and shall we not be in earnest, when our *all* is at stake? Shall we not make some exertions to obtain what will give us something of true happiness in this life, which will disarm death of its sting, and the grave of its terrors, and which will infallibly conduct us to permanent happiness and substantial joys?

There is nothing I so much desire, as that God would glorify himself in the salvation of my own soul, and the souls of others. For this I pray daily; and for this my desires are so strong, that tears often force themselves from my eyes; not tears of sadness, but of interest and tender solicitude for precious souls; and could you have seen my heart and all my wishes with regard to you and yours the short time we have been together, you would know my sincerity in all I now write.

Permit me now to make a request: It is, that every evening before retiring to rest, at any time that is most agreeable to you, I may sit down by your side and read a few verses in the Book of Life, and then kneel with you and devote a few moments in worshipping the God who made us. Will it not be a pleasant, a proper, and a profitable way of spending a very little time at the close of the day? And may we not hope that He who feeds the ravens and hears the young lions when they cry, will for the sake of his dear Son, hear our petitions, and save our precious, our invaluable souls?

In prayer, we have always this peculiar felicity, that we may ask the richest blessings for ourselves and others; and with confidence too; for we approach a prayer-hearing God, and who is more ready to give than we are to ask.

Shall we ever be deterred from duty by the fear of man? The time is near at hand, when it will be of little consequence to us, what men may have said or thought of us. It now matters not to you or me, whether during the time we were in Europe, we were considered as jolly fellows or as enthusiasts. Besides, is it not *cowardly* for a man to act contrary to reason, Scripture, and conscience, simply because some remarks might be made? We do not act thus in the affairs of common life.

The language of Scripture is : " Fear not the reproach of men, neither be ye afraid of their revilings." And what, said our Saviour ? " Blessed are they which are persecuted for righteousness' sake"

But I must conclude. Let me however ask, what is there so desirable as that you should return to C., a true Christian, a sincere and humble disciple and follower of the Lord Jesus Christ ? Would not this, in such a case, be the most profitable and the best voyage you ever made ? What would add more to the joy that would swell the bosom and moisten the eyes of an affectionate wife, on your return home, than to find that her husband had chosen that good part, which will never be taken from him ? Then you would know the happiness of offering up the morning and the evening sacrifice upon the family-altar ; and sometimes when your little prattlers were climbing about their father's knees, they would hear from a parent's lips, the way of life and salvation, and the preciousness of Jesus Christ. Then you would daily commend your family to God's blessing, and pray that you might all serve the Lord here, and finally meet around his throne in a better world.

Who knows but what through your instrumentality and prayers, your children might all remember their Creator in the days of their youth, become eminently useful in life, and at length take a seat above, with the apostles and prophets ?

Who can tell but your Christian example and good regulations in future voyages, might lead some one or more careless tars to attend to their soul's best interests, and they again be blessings to their shipmates or their families at home ?

That this may be the case, and that we may both ever live the life of the righteous, and finally be made happy for ever, is the fervent prayer of,  
 Yours respectfully and affectionately, E. L.

---

#### TO READERS AND CORRESPONDENTS.

We have long contemplated " a summary review or short character of the various new publications that are of a nature to merit such a notice," as a desideratum in the religious literature of our city. To guard the public on the one hand, against those publications which, making their appearance under the specious garb of some " catching title," lead the unwary into error, and to destruction ; while on the other, to recommend and endeavour to aid the circulation of those which will tend to improve the mind and taste, and the temporal and spiritual happiness of those who read them and follow their precepts, is a labour of great importance. We shall endeavour to derive benefit from the " useful hint" of our respected correspondent " L. E.," (see p. 588;) and having the promise of such aid, as we feel confident will enable us to occupy a few pages more of our work for short reviews, we shall endeavour to render our work more useful and interesting to our readers. The publishers of Sunday School, and other small books for children, will oblige us by sending copies of each, (*free of expense,*) if they wish to have them noticed in our work.

We love and admire the spirit which we believe dictated the reply of our Roman Catholic friend, to the answer, in our last, to his former communication. It is our desire and aim " to contend earnestly for the faith once delivered unto the saints," and to avoid that worship spoken of by John the Divine, Rev. xiii. 12 ; and this by God's help we shall endeavour to do, without regard to the dogmas of any sect, even though the number of their followers may be " hundreds of millions."

The request of " several subscribers," relating to the attack on the character of the Rev. WILLIAM WARD, could not be complied with in this number, for the want of some of the documents ; they are now before us, and shall have a place in our next.

The proceedings of the American Jews' Society are unavoidably deferred.  
 " CLEMENTIA ;" " T. ;" " Amicus ;" are received.